[95 cont.]

793 special priestesses in the service of these objects. These ornaments, especially the gaoekang, must have been the origin of the position of the Karaëng. First of all, the original finder was the guardian of the holy object; a house was built for it, and other articles added to it. Lands, "ornament lands," also were reserved for the holy object, of which the guardian at first had the usufruct, but eventually they came to be regarded as his property. [96] His power was extended more and more because he enjoyed a kind of religious veneration. For a long time this gaoekang institution, as Mr. van Vollenhoven calls it, was probably the only native jurisdictional community on southern Celebes. It was also recognized as such by the Government and given the name of regency or district. In the eyes of the people, however, the district chiefs and regents still derive their position from the possession of ornaments. Some of the ornamentships united into confederacies, which in turn united to form larger kingdoms, such as Boni and Gowa, whose princes, as well as their ornaments, are said to have come from heaven.

565 From this it follows that among the Buginese and Makassarese the social classes in the society were the princes, the nobility, the middle class, and the lowest, among whom formerly were the slaves. This division is much sharper among the Buginese than among the Makassarese. A special feature 641 of their society was the follower-system, which arose because many lesser people, in order to escape from the unjust treatment and arbitrariness meted out to them by the anakaraëng, sought the protection of those whose "followers" they became. The follower was obliged to help his protector in agricultural work, to give him little presents on special occasions, etc. In exchange, the leader had the obligation to protect his client in any event. The tie between the two was completely voluntary and could be severed by either side.

● Family Law. Since the clans no longer exist and the 582 family has no great significance, there is no question of exogamy 583 among the Buginese and Makassarese. Eleutherogamy with the